

itself in the same many-sided awakening of the human mind as in Italy. On scholarship, literature, art, education, science, it exercised the magic of a new inspiration. German scholars like Rudolf Agricola, Celtes, Wimpfeling, Reuchlin, Melancthon, vied, in their erudition and their enthusiasm, with those of Italy. Germany, the land of the invention of printing had too, its humanist societies and its famous printing presses, like that of Froben at Basle, to make war on obscurantism, and the older universities like Heidelberg, Erfurt, Vienna, readily joined in the attack. If Italy produced a Galileo, Germany produced a Miiller (Regiomontanus), a Copernicus. The Germans, Diirer, Holbein, Cranach, are fitting peers of the great Italian masters. In Switzerland Zwingli was an enthusiastic humanist before he became an aggressive religious reformer. In France a whole galaxy of scholars—Faber, the Estiennes, father and son, printers as well as scholars, Budeus, Turnebus, Etienne Dolet, Vatable, &c., shone in the firmament of the Renaissance period. The Netherlands may claim to have given birth, in Erasmus, to the greatest of transalpine men of letters, who deservedly wielded the dictatorship of the literary republic of his day. They may claim, too, to have produced some of the greatest masters in the realm of art. England could boast of Colet, and More, and Tyndale; Scotland of Buchanan and Andrew Melville; Spain of a Lebrixa and a Ximines ; Portugal of Tesiras.

In the humanist movement north of the Alps the serious, critical spirit is very characteristic, superlatively significant. It was not only, as in Italy, a reaction from the old in favour of the new culture, not only a literary but a deeply moral and religious movement. It combined with the devotion to the new literary culture an earnestness of conception and purpose which made the period of the Renaissance north of the Alps a period of reform in church and society, as well as in school, to a far greater degree than was the case in the south. Savonarola might be mentioned as the protagonist of a reform movement in Italy, which owed something to the humanists, but Savonarola was a medievalist rather than a modern, and his influence was besides, as we have seen, fleeting. Ficino, Mirandola, and others were high-souled, serious men, but their zeal for reform was speculative rather than practical. In the